VOL. XIII. NO. 4.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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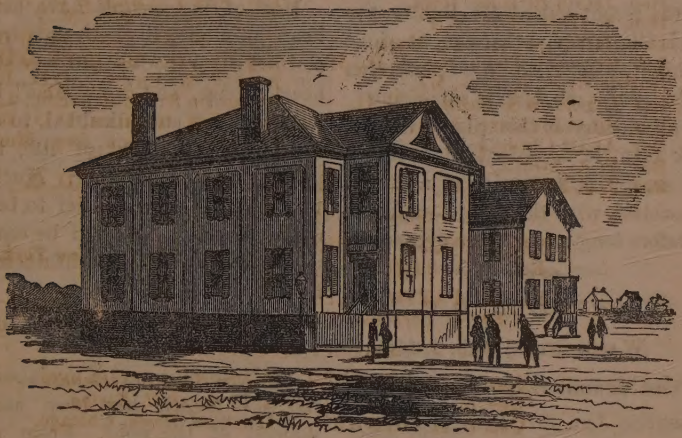
AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.



BEACH INSTITUTE, SAVANNAH, GA.

A picture of this neat and commodious edifice graces our heading in this number of the "American Missionary."

The July number for 1868 contains so full a description of the edifice and of the exercises of its dedication, that we need now do little else than condense those statements and add some facts in regard to the present condition of the school.

The building stands on the corner of Prince and Harris streets, Savannah, Ga. and was erected by the Freedmen's Bureau, on lands purchased for the American Missionary Association, by the generous liberality of ALFRED E. BEACH, Esq., of New York City, Editor of the Scientific American, and was named in honor of him, the "Beach Institute."

It is a neat and substantial frame structure, resting on a brick foundation. The main building is 55 x 60 feet, and at the north and south ends there are two L's, each 10 x 35 feet. On the first floor are four large school rooms, each fitted up with substantial desks and seats, and with blackboards lining the walls. The ceilings are high and the rooms well lighted. By sliding doors and windows the rooms can all be thrown into one. This floor is to be used by the primary schools.

The second floor is similarly arranged and furnished for the grammar and intermediate schools.

Taken as a whole, it is one of the most complete, comfortable and convenient educational buildings that can be found anywhere.

The dedication took place Jan. 1, 1868, and was an occasion of much interest to the large concourse in attendance,

mainly colored people. The exercises consisted of prayer, singing by the children and excellent addresses by Supt. WARE, Gen. LEWIS and others.

The institution now has a superintendent, Rev. C. W. SHARP, 8 female teachers, 1 missionary, and about 450 scholars. The school is under good discipline, and the progress manifested in the different departments is quite encouraging.

With the help of a fine organ harmonium, the recent gift of Mr. BEACH, the school is illustrating what can be done in teaching vocal music. The perfection attained by the scholars, is surprising

Our missionary at this place, who is a black man, is confident the colored people are for the formation of a church in connection with this school, and we hope before long one may be organized.

WASHINGTON, D. C.

WASHINGTON, Feb. 1, 1869.

FROM THE PENOBSCOT TO THE POTOMAC.

At sunrise Jan. 8th, I reached Washington, having travelled from the Penobscot to the Potomac. So mild and genial was the morning that it seemed as though I had travelled along down the calendar from January to June.

PRIMITIVE ARCHITECTURE—HIGH RENTS.

The conviction deepens that this is a great and very inviting field of operations for Christian love and benevolence. In a population estimated at 120,000, are many thousands of Freedmen, who sought this city as an asylum during the war and since. Most of these are poor, and to shelter them a mushroom growth of shanties, some of them not much better than Jonah's gourd, has sprung up. Imagine

> "A building long and low
> With windows all in a row
> Like the port holes of a hulk,"

and divided into twelve rooms, each room having one door, and that leading out of doors. Many of these structures are not even plastered. Rarely does a family get a single room for less than three dollars a month rent. You ask why don't they buy? "The destruction of the poor is their poverty." Besides if they could buy it, they would have to pay two or three dollars a month land rent.

A "HEAP" OF MONEY EARNED FOR OTHER PEOPLE.

Most of these people have earned "a heap" of money in their day, but it has clothed other bodies and warmed other hearthstones, and now, alas! they are left, the aged and disabled, to drag out a miserable remnant of life, the wolf poverty even at the door. Much of this wretchedness, it is a relief to believe, is only temporary, and will be removed in proportion to the faithfulness of the friends of a pure religion.

"RECEPTIONS" AMONG THE POOREST OF THE POOR.

An important part of my labors during the past month has been among the poorest of the poor. From nine till eleven A. M. we have "receptions" at our office. Motley crowds. "Some in rags, some in tags and *none* in velvet gowns." It would make your heart ache to see some of them.

"KIND O' USED" TO BEING HUNGRY.

Two or three cases I have recorded in my note book. Mary Rideout, an old woman of sixty, had to borrow a pair of shoes to come to the office in.

"What do you have to eat?"

"Just what I can pick up. Sometimes a lady that I used to live with sends me a little tea and sugar."

"Do you eat three times a day?"

"No. Sometimes twice, when I can get it, and when I can't then once. Havn't had a mouthful yet to-day." (11 o'clock.)

"How do you live without eating?"

"Oh! I gets kind o' used to it."

"PERISH DEAD" BEFORE HE'D STEAL.

Mary's husband, an old man, quite infirm says: "Sometimes I goes twenty-four hours, and has nothing but water. Sometimes my daughter earns a little and goes out and brings ten cents worth o' meal, and we has a corn cake, or she picks up rags and bones, an' so earns a little. Any way to get along *honestly*, for I think I'd *perish dead* afor I'd steal.

FINGERS WORN TO THE QUICK—CRAVING TO GO TO CHURCH.

Mary Hine has a husband who has been sick eighteen months. She is not strong enough to go out washing, and to keep the fire along, as they are too poor to buy fuel, she goes out round the public buildings and in alley ways, picking over coal ashes to get cinders. Mary called at the office and showed Miss Cole the ends of her fingers *worn through the skin*, and very sore from picking up cinders.

"Do you attend church, Mary?"

"No, I have no decent clothing, but Sundays I see the folks pass my window on the way to church, and I have *such a craving to go.*

GEO. N. MARDEN.

NORTH CAROLINA.

DEAF MUTES AMONG THE FREEDMEN.

BY REV. P. F. BREWER.

Our readers will be glad to know that something is being done for this unfortunate class among the Freedmen, and the case of poor "Ake," is so useful at home, so much of a favorite in the village and yet so unfortunate, will excite sympathy.

The State of North Carolina has begun to educate its colored deaf and blind children, as it has long provided for white children of these classes. A school has been started in Raleigh under the direction of a former teacher of our Association, where the long neglected ones are beginning to assemble.

One of them is Ake B——, deaf and dumb from birth, and very near-sighted too. His complexion is light, and the shape of his head is more like a Malay than an African. Such people among the slaves were called Madagascars. Their sight is often poor, and their head has at times a peculiar tremble.

I brought Ake from his home to the school. He is the village favorite, and very dear to his mother. So helpful has he been about the house, cooking, washing, and the like, that his mother said of him: "He has always been my gal." Though it was a trial to give him up, yet she committed him readily to our care, for the sake of having him educated. He had often attended the night school in the village, but had only learned to hold a book before him and move his lips as he saw others do, sometimes silently and sometimes making a murmuring noise.

His step-father was very sick with pneumonia. The house was on low ground near a swollen stream, and as both doors of the one room stood open for light, letting the damp air blow past the head of the sick man's bed, I thought how hard to recover from such a sickness there. The old man was not a Christian. "One ought to think of such things in time. I have been studying mightily on it since I have been sick." I tried to point him to the only Saviour. "When you see me again," he said at parting, "I hope you will see me better off in these matters." I shall never see him in this world again, for he died the next week.

Poor Ake does not yet know of the death at home, for none of us can convey the idea to his mind. Poor Ake! he is nearly a man, yet knows nothing of God and Jesus, of prayer and heaven. None of these poor deaf children know a single verse of the precious Bible. How anxious we are to have them learn about their Creator and Redeemer! They are learning fast. In less than a month some have learned to write and spell and understand the sense of such words as *pin*, *box*, *sheep*, *lamb*, *goose* and *feathers.*

GEORGIA.

AUGUSTA, Dec. 1868.

We clip the following from the letter of one of our teachers, written to friends at the North. The touching picture of little Paul will be read with interest—the Southern treatment of the colored poor will awaken indignation.

O MISSIS, I'SE JUST PAUL.

On my way to school one day last week I met a little boy who perhaps was seven years old; his clothing consisted of an old coat and pair of pants, both of which were such perfect rags, that all of the original design of the maker of them was entirely lost. I never before saw a human body that so perfectly personated poverty! The wind was blowing terribly, so much so that I with my comfortable clothing called it a pretty savage morning. This little fellow was crying and every few steps crouched down upon his feet to try to warm them. I went toward him, but it was sometime before I could make him realize that I could help him; he was so accustomed to abuse and expected it. I asked him where his home was, he said he had none. I asked his name, he said it was Paul; said I, Paul who? "O missis," said he "*I'se just Paul.*" I asked him where his mother was, he said she was dead and his father "*done left him,*" and that he slept in the road; he was almost famished. I took him to the house of a Freedman and saw that he had some breakfast, and left him there until the teachers could see that he had more comfortable clothing; he is now a little better off, but like hundreds of other such children has no near one in the wide world who cares whether he suffers or not.

SOUTHERN DISCRIMINATION AGAINST THE COLORED POOR.

There are poor houses here, but even the privilege of a shelter therein is not granted to the colored people. A few days ago the city council bought three hundred cords of wood for the poor, the act savored very much of magnanimity until we found that it was only for the poor whites. It seems to me that the poor black people have more to bear than any other creatures I ever saw or heard of, even animals have more care and comfort. I do believe that when we all lay our burdens down beside the gate that leads to the city of our God, and see how heavily some poor weak ones have been ladened, we shall see how weak have been our sympathies and how imperfect our charities.

SABBATH SCHOOLS.

Now do you say you wish to know something about the Sabbath Schools? Well, I will tell you. The schools are mostly conducted by northern teachers and upon northern systems. The children gather together on Sabbath mornings with such happy little faces and such good lessons that it is a real pleasure to go and meet them. I have a class of boys whose ages range from 12 to 18 years. The alacrity with which they comprehend the whole meaning of the lessons is truly wonderful; they will, with but little hesitation give their opinion of every subject, which is almost always correct, although expressed in a crude and homely way. The school has perhaps fifty old and dilapidated books which are circulated around until every mind extracts all the facts and fascinations they contain. There are many more Christian children amongst this people than among the whites North.

Many of our scholars who are quite young are members of the church and lead consistent Christian lives. They have but little enjoyment in this life, and are living and longing for a land of joy.

Yours truly,

AMY WILLIAMS.

AN AMUSING MISTAKE.

A "NIGGER TEACHER" IN A SOUTHERNER'S PRIVATE CARRIAGE.

My first exploit on coming here was to horrify all the good secessionists of

C. by—but I'll begin at the beginning. Well, then, this place is a very pretty little inland city, boasting of two colleges, (a Methodist and a Baptist,) three churches, &c., but too poor, or "shiftless" rather, to have a public conveyance of any kind except an express wagon, and that they will not allow "nigger teachers" to have the use of, if they know it. Well, I was very tired when I got here, had two big trunks, and did not know where the house was, or what place to inquire for; did not know the name of the Bureau agent, in short, didn't know anything.

THE CONDUCTOR

came to me just as the train reached C. and inquired if I expected any one to meet me, or if I should need a carriage? I replied that I should want some kind of a conveyance for my baggage, but would see when the train stopped; so he helped me out of the cars and asked again, "What will you do?" and seeing no other way, I told him I would have a coach; whereupon he took me to one in waiting, placed me in it, handed in my satchel, took my checks and set out my trunks, and told the driver, (a colored man,) to "take the lady wherever she wished to go," and walked off.

INNOCENCE.

I very innocently supposing it to be a public conveyance, sat as coolly as you please, and took no notice of the others who got in afterward, further than a passing glance; the man drove on and dropped the other parties, (a lady and gentleman with a child,) at their own door, and then brought me to this house and left me, (I paying him the usual fare,) but after night-school that night, I learned that it was a private carriage which had been sent to the depot for the Presbyterian minister and wife; and that I had been guilty of the sublime impudence of taking possession of the same, and forcing that poor man and his wife to ride home in company of the N. T.

HOW THE OWNER OF THE CARRIAGE FELT.

When I tell you that the owner of said carriage would "rather have set fire to it" than to have had me in it, I think you will see and appreciate the situation.

CLERICAL DISCRETION.

What the minister thought, I cannot say, but he maintained a discreet silence, and neither by word or sign gave me any idea of the real state of affairs. I think the man is a gentleman in spite of his prejudices, and if I stay here long enough I mean to go to hear him preach some day.

EXCITEMENT.

Didn't C. have a busy time next day? Didn't that poor driver have to take a schooling for his share in the mischief?

THE CONDUCTOR "CARED FOR NONE OF THESE THINGS."

But the conductor, when angrily remonstrated with, only laughed and said, he "didn't care." I don't know what possessed the man to take such a course, but it was really a blessing to me, for the house is a long mile from the depot, and even if I had known the way, I could scarcely have walked that distance weary as I then was.

TENNESSEE.

HAPPY CONVERTS.

We are glad to present our readers with so pleasant a picture of the happy effects of the Gospel on the hearts of young converts among the Freedmen. Pray that they may be "faithful to the end."

I think if some of God's dear children who wear care-worn faces, and carry heavy hearts, could see and know some of these colored people, they would learn what it is to "rejoice always." There are some among us who when we meet them always wear shining faces.

HAPPY MARY.

One of these we call "happy Mary;" it is but a few months since she found

this happiness, and she seems never able to stop rejoicing over it. She had been in much sorrow for sin, and as she says, went to church one night with a heavy burden on her heart, but there, like Pilgrim at the Cross, her burden rolled off, and she went free. Since then she has been so happy. Sitting alone by her fire, she says, "thinking how good the Lord is, a breath of praise goes through my soul, and I have to say, praise Jesus, praise Jesus." I often think that in heaven I shall not see a more beautiful face than her's, for the joy, and peace, and glory within, shine forth in every look.

REJOICING OVER ANSWERS TO PRAYER.

She and another woman, also a recent convert, attend school, and one day at recess, as I was dismissing my own school, they came bounding into my room, each eager to tell me first, that one for whom they had been praying had found Jesus. Their rejoicings were more like the joy we read there is in heaven over one sinner that repenteth.

NO FEAR WHEN "CLOSE TO JESUS."

Mary is in my Bible class, and we were one day, speaking of the fear that should take hold of men's hearts, when the heavens were rolled together as a scroll, and the earth shall melt with fervent heat. Mary moved very close to the one sitting near her, saying, "I should get up *so* by Jesus, and then I should not be afraid." Another of these happy ones found the Saviour, a few months since, one night at church, the next day she came to our house to let us rejoice with her, like the woman who had found the lost piece of silver.

MOURNING TURNED INTO GLADNESS.

I had known the sister as a "long time mourner," when as she said she carried "a hung down head and an aching heart," but the bowed head had been lifted, the aching heart healed, and where had been darkness and the shadow of death, now shone clearly and gloriously, the light that God gives to his children. Since then she has been very, very happy. I love to watch her in meeting, swaying, bowing, weeping and responding, whenever Jesus is the theme. I heard her one night say to a "mourner," "you and I were in the waters together, child; the Lord saved me will he not you."

A HAPPY BOY.

I wish I might tell you of just one more "happy convert," a dear boy belonging to our school. He had been "hunting for Jesus" for a long time; before we went North last year, he begun to ask about this good way, but his feet were not led into it till a few weeks ago, when he was brought to the gates of death; when his life was despaired of, he was calling for mercy, and begging his friends to pray for him. The simple way of faith was shown him, and immediately he cried, "Hallelujah, glory to God." "O! I did not know the Lord was so good." The Lord has spared his life, so that he is again in school, but not as before; now he is one of the Lord's redeemed, and as he walks in our midst, we can see that God has set his seal upon him, and "written his name in his forehead." HENRIETTA MATSON.

MEMPHIS, Feb. 1, 1869.

A FAIR AMONG THE FREEDMEN.

The wife of one of our missionaries sends us this sketch of a pleasant effort for a useful object. This is not only doing "like white folks," but a little better than they sometimes do, as to the way of doing it.

CHATTANOOGA, Feb, 1869,

Perhaps your readers would be interested in hearing how we in Chattanooga spent the holidays. We had a *Fair* which in this region, was something of a novelty in more than one respect. It was mainly gotten up by those who until recently were themselves regarded as articles of merchandise. No gambling of any kind was allowed, and each evening's entertainment was opened with

prayer. I might give some pleasing glimpses of the Ladies'

SEWING CIRCLE,

which during some months previous, had held its weekly meetings in the "home parlor." Here were accustomed to gather from twenty to thirty women and children all neatly and tastefully attired in their best calico gowns, and ruffled white aprons, each happy and eager to do "what she could." Here a group busy in piecing a scrap quilt; there another making up garments of divers kinds; some knitting and some taking their first lessons in *crocheting*.

DECORATING THE HALL—THE OLD FLAG.

But to return to the *Fair*. The usually dingy walls of the City Hall became brilliant by a little skillful decoration; the dear old stars and stripes contrasting beautifully with the rich dark evergreen disposed in festoons wreaths and mottoes. The sides were occupied by boothes, their arched fronts framed in evergreen, enlivened by the favorite tri-color.

THE ART GALLERY.

The further end of the room was fitted up as an *Art* gallery. Most of the pictures being borrowed for the occasion, others contributed from abroad, or sold on commission. In the center stood a beautiful Christmas tree, from Lookout battle-field. The goods arranged in the various booths completed a picture admired by even our rebel friends, numbers of whom came in "just to see what the niggers were trying to get up." They went away certainly not regretting the entrance fee.

A SURPRISE.

Among the articles which attracted admiration was a silk quilt of neat and tasteful design, wholly made by the colored girls, for a surprise gift to the Pastor's wife. Need I say that she is proud of such a beautiful present from such a source.

Another interesting feature was the presentation of prizes for the best made shirts.

GRATEFUL ACKNOWLEDGMENTS.

For the success of the enterprise we feel indebted to friends in Troy, N. Y., Muscatine, Denmark, and Washington, Iowa, and other points North, as also to the teachers in Nashville and Memphis, Tenn., and Atlanta, Ga. The generous contribution of those friends will not be forgotten.

THE NET PROCEEDS FOR A LOT AND CHAPEL.

The net proceeds were $220, now on deposit, awaiting additions to secure the promised lot and chapel.

Shall that promise made to the people upon the organization of this church, by an officer of the A. M. A. be kept? And moreover, would it not be well to encourage such enterprise, and readiness to help themselves?

Yours truly,

A. L. T.

MISSOURI.

IRONTON, Jan. 14, 1869.

IN SCHOOL AGAIN.

Our much needed rest of two weeks is past, and we are again in the midst of labor, which promises to be no less than heretofore. The attendance during Dec. was very much reduced, owing to the inclemency of the weather, and the want of suitable clothing on the part of the pupils. Much suffering might have been prevented by the distribution of a box of cast-off clothing among those children of indigence and want.

A WIDOW AND FOUR CHILDREN HOMELESS.

A family consisting of a woman and four children — ages from 3 to 12— came among us some six or seven weeks ago from Arkansas. They had clothing —rags—enough barely to cover their nakedness, and but one suit. Homeless and friendless they wandered from house

o house, seeking employment and daily bread. But no one wanted to employ a woman with four little children to care for. During a week of their wanderings the ground was covered with snow. I wish that Northern Christians might so fully realize the condition of that family during those long, sad, dreary weeks, that it would lead them to prompt and energetic action, and to make some sacrifice for the sake of those "little ones."

A GOOD SAMARITAN.

Last Sunday two weeks ago, they came into our African Sunday School, and their case was presented and an appeal made for substantial sympathy. "Will any of you take this poor family into your house to-night, and give them food and lodging?" Only one responded, and he, in consequence of having a large family to support, perhaps as unable as any one there. For a week the weather was such that no work could be had. During that week she was lodged by a poor colored widow, and supplied with provisions by a neighbor.

PARTIAL RELIEF.

On her consenting to have her children bound out, good places were found for the two oldest, and since that time, though still cumbered with the two younger, she has been at service in different families, though people wanting servants object to employing her with the incumbrance of little children. Other cases of great suffering and want might be given. The winters are mild compared with those of northern Illinois, still there are some very cold days.

WHITES, AS WELL AS BLACKS, POOR.

Before residing in this place, I never fully realized the truth of the saying of our Saviour, "The poor ye always have with you." The poor-tax (voluntary) paid by men of means is enormous. Poverty is by no means confined to the colored race. I think, considering their former condition, and the extreme poverty in which they commenced their life of freedom, they bid fair to outstrip their white neighbors in making a living.

Yours truly, J. MARKHAM.

MISSISSIPPI.

M——, Jan. 28, 1869.

BY MISS M. W.

A SCHOOL IN THE LINE OF SHERMAN'S MARCH.

This is the fourth year of school among the Freedmen of this place. The school house stands like a temple of liberty on ground where Sherman halted in his great raid, long enough to burn down nearly all the buildings in the place, which is now a town claiming four thousand inhabitants, about equally divided between blacks and whites.

The whites are getting used to the schools here, and teachers are unmolested and unnoticed too, so far as the matter of calling on them, or associating with them is concerned.

A STRICT PARENT ENFORCING PIETY WITH THE ROD.

Our school is closed on Friday afternoons with a school prayer meeting. Last week as we were about to close our little meeting, "Uncle Billy," made his appearance at the school room door, with two large whips in hand, wishing to see his boy John. We informed him that we did not *oblige* scholars to stay, only *invited* them to remain at the meeting, and his boy with three or four others had gone home. "Well marm, I heard so," said the strict parent, and that's the very thing I came to see about. His mother has him reading hymns and saying a prayer to her every night, and he must stay to the meeting and *mind too*." The boy had been guilty of some other misdemeanors for which the father thought he must be punished, but when he absented himself from the prayer meeting the climax had been capped, and he had come to take the matter of whipping into his own hands. Punishments seem to take their tone

so much from slave times, we were glad for once the boy was absent.

ARKANSAS.

BATESVILLE, Dec. 1868.

How very suggestive is the exclamation of the old colored woman mentioned below! There is a whole volume of theology in it! Weary, anxious and inquiring souls through the whole world find all things "come easier," if they should learn the name of Jesus first!

LEARN TO SPELL THE NAME OF JESUS FIRST.

One old colored woman nearly eighty years of age, and who is afflicted with the rheumatism, works for her board and goes to school. She had to commence with the alphabet, but so great was her application and eagerness to learn, that she had learned all the letters in a week's time. As soon as she had conquered them, she said: "Now I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell that blessed name first." Now she reads quite readily and although she cannot learn as fast as those who are younger, she still, in a measure, makes up in application what she lacks in ability. Respectfully,

PAULINE A. HAND.

ITEMS.

A FREEDMAN'S PRAYER FOR THE TEACHERS.

"Bless these ladies who have left their homes in foreign lands, and come a far ways to teach our poor ignorant little children. Bless those who would hurt and destroy them, and run them off to where they came from. Bless those who hate them, and would like to drive them away; bring their works to nothing. Oh! bless the teachers and make them stand as good strong soldiers; don't let them be afraid, but let them stay as long as they can to teach our little children of thy will. Oh! father, bless the children, and help them to learn fast, that when they go home to their own habitations, they may teach the old father and mother who are busy and can't come to school."

EDUCATE THE BLACK MAN.

To educate a black man is to make him literally, "in spite of the unpleasant state of things on the coast of Guinea," "an heir of all the ages," and to give him a weapon of offence and defence worth all the constitutional amendments ever passed. Men who know their rights have never yet been utterly confounded or brought to naught. No tyrants have ever yet long tyrannized over men who knew how to argue, and how to save money and wait, though many tyrants have tyrannized long in spite of statutes and constitutions.—*The Nation.*

The Legislature of Louisiana adjourned on the 4th, inst. *The New Orleans Advocate* says that, with few exceptions, the members have labored with commendable industry, and adds:

The colored members especially, have developed a Legislative genius far beyond their early opportunities, and will compare favorably with white men under like circumstances, while Lieut.-Gov. Dunn has no equal in either house.

Capt. George Brooks, a colored man who sailed from this port in May last as Master of the "James M. Waterbury," with a colored crew, for the coast of Africa, has returned after a very successful voyage. He is, we believe, the first colored man to receive from the American Ship Master's Association a certificate, and to be officially registered as an approved ship master. The owners of the vessel in his charge express great satisfaction with his conduct of their business on the trading voyage. He is an able navigator and a pioneer among colored men in that department of responsible service. A movement has been started to present to Capt. Brooks as a testimonial, a first class chronometer, which would be a very appropriate, serviceable, and timely gift.—*Anti-Slavery Standard.*

The employment of a young colored mechanic in the clock factory at New Haven, Conn., so hurt the dignity of a dozen Irishmen that they demanded his discharge. They obtained, instead, their own discharge, and their places were supplied by sensible men.—*Exchange.*

American Missionary.

NEW YORK, APRIL, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

☞ To complete our files, we need several copies of the *second*, *third*, *sixteenth* and *seventeenth* Annual Reports of this Association.

Our friends will oblige us by sending them, directed to Rev. Geo. Whipple, 53 John St., New York.

HELP TO PASTORS.

We shall be glad to furnish the "documents" to pastors who wish to present to their people the claims of the American Missionary Association.

We have prepared a concise statement of the *facts*, printed on a card, which may be distributed in the pews. We will also cheerfully forward Reports and Magazines, in which facts, illustrations and anecdotes are *marked*, thus saving much time in reading. We can also supply churches with subscription cards.

A note addressed "American Missionary Association, 53 John St. N.Y." specifying what is desired, will meet with a prompt response.

TEACHERS OVERWORKED.

The fact is some of our teachers at the South are overtasked. They are teachers, missionaries and correspondents for our paper and for churches.

One of them writing to us, and speaking of her letters, says:

"So much of the time and strength is needed in teaching, I am obliged to call all mine tired letters, and doubt not they may prove tiresome to readers, but my *heart* is in the work, and *strength* spent in the service."

GOOD THINGS FOR THE TEACHERS.

The kind people of Warsaw, N. Y., support one of our teachers at the South —a young lady well-known and well-beloved by them.

To her they recently sent two barrels containing an invoice of such "creature comforts" as these; Butter, Dried Beef, Canned and Dried Apples, Pears, Peaches, Plums, Cherries, Berries, Quinces, Tomatoes, Dried Corn, Pickles, Catsup, &c.

Now we wish it well understood that the teachers of the A. M. A. do not revel habitually in such fare, and we do not present this Warsaw generosity as an example to be extensively imitated in their behalf, but they are often overworked, are away from home, in an uncongenial climate, and among a white population often hostile, and we do venture to suggest that such gifts occasionally would be most acceptable, might often save an exhausted physical frame from sickness, and would hardly tempt to luxury or effeminacy.

THE BURDEN COMING ON US.

The Freedmen's Bureau will soon cease its labors. The Freedmen's Union Commission is virtually disbanded, and only a few of its Branches maintain their activity. The Peabody Fund is mainly used for the whites. The American Missionary Association is therefore left as the great national organization on which the burden of the vast and momentous work among the Freedmen is coming to rest.

Most of the reconstructed States have constitutional provision for education, but in some of them, laws are not yet framed in accordance therewith, while the poverty of the people, and the indifference or hostility of the whites will delay for a long while the general establishment of common schools.

Northern philanthropy must still bear a generous hand in the work, unless it

is willing to lose all that has been gained, as well as the glorious opportunity of doing more. This Association has done what it could. It can do much more if the means are furnished.

RELIGIOUS SOCIETIES.

The American *Educational and Ecclesiastical Almanac* for 1869, has been laid on our table. It is an excellent treasury of documents and figures on the topics named in its title.

We compile from it the following table of the receipts of ten well-known Benevolent Societies, arranging them in the order of amounts. The figures do not indicate the sums received from sales or loans, but merely the *donations* and *legacies;* and in the case of the American Missionary Association, does not include about $50,000 worth of clothing and supplies:

American Board of Foreign Missions	....	$535 838
" Missionary Association	.....	300 508
" Bible Society	.....	248 160
" Home Missionary Society	.....	217 577
" Tract Society (N. Y.)	.....	118 773
" Sunday School Union	.....	98 505
" Female Guardian Society	.....	65 540
" Congregational Union	.....	59 848
" Seamen's Friend Society	.....	55 382
" Colonization Society	.....	53 190

MISSIONS IN SIAM.

Some items of recent intelligence from Siam, together with remarks on the peculiar welcome to missionaries there, and the singular unfruitfulness of their labors thus far, will be found in another part of this paper.

MISSIONARIES FOR AFRICA.

In another column will be found an earnest appeal from our missionary, Bro. Claflin, for more missionaries in Africa.

It is our great aim to train some of the Freedmen for this purpose, but this will take time, and for a few years yet, white missionaries must hold this field. Was not this Mendi Mission so providential in its origin, has it not been so useful in its influence, and is it not so important in its relations to the Freedmen and to Africa, that to leave it in a crippled condition will involve great loss to the cause and guilt somewhere. Who will stand in the gap?

"IS IT RIGHT TO BE RICH?"

We have before us a neatly printed tract of 24 pages, with this title, written by LEWIS TAPPAN, Esq.

It takes radical, that is to say, Scriptural ground on the main topic discussed; which is yet treated so fairly and is so fully illustrated by facts coming under the author's observations in more than fifty years of mercantile life, that we are sure the little volume will interest the reader, and open views worthy of investigation by conscientious men.

COTTON PLANTING. WILL THE NEGRO WORK?

At the close of the war, hundreds of capitalists at the North entered eagerly and hopefully upon the business of cotton planting. The enterprise was very promising—there were the rich lands, the stock and machinery, and negroes all just as before the war. Meanwhile cotton had doubled in value, labor had become free, lands had fallen to half and quarter prices, and Yankee thrift was now to substitute Southern shiftlessness.

If the former planters with enforced labor could grow rich making cotton at 8 to 13 cents per lb., on lands costing $25 to $50 per acre, what untold wealth would not free, thrifty labor dig out of the same lands at $4 to $10 per acre, when cotton was selling at 25 to 30 cents per lb.? The question of profit was not whether or no, but *how much*.

Many Northern men naturally hurried into such fields of golden promise. Men with large means went in with a capital of from $75,000 to $200,000. Smaller

capitalists went in with all they had. Men who had returned from the war bringing nothing out but enterprise and pluck, went in with these, and all the funds they could get from silent partners and on loan from friends. Planting mostly on rented land, in the first year's failure of the crop, this last class was entirely swept off their feet, and many a fine young ex-soldier returned North to condole with kind loving friends as an ex-planter. The second class embarrassed by the first year, managed to plant a second but smaller crop. The first class took courage in adversity and ventured again, because they were mostly planting their own lands. The second year's failure of the crop sent the second class in the way of the third, and only a few of the heavy capitalists had courage enough to try the third year, and those who did try lost more than they made. Planters of rice and sugar had a similar experience.

Such an experiment has naturally awakened inquiry among men who are thoughtful of the future of American industry and material prosperity, and especially among those who think with solicitude upon the future of the colored laborer of the South.

Christian men have been led to inquire if there may not be a providence in these three successive failures of well laid plans to make large crops from large gangs of negroes. The writer has found a wonderful agreement on this subject of providence in the minds of of all classes concerned in the South. The poor Freedmen enduring the hunger and cold, against which an average crop would have fortified him, said often "Its mighty hard, but its from the Lord. Don't you see if we had made a good crop for master, he would be as proud as ever, and would not sell his lands to his colored people." The Northern men agreed with the negro that the old planters, full of secession and bitterness, needed just this element of grief in their prospects to keep them in a tolerable state of mind towards Union men.

While the old ex-slave owner, trying to adjust his living to a scale of a fourth or an eighth of his expectations, consoles himself with the thought that under such repeated disasters, the hated Union men will abandon all attempts to occupy the South, whereas if the crops had been ordinarily fair, every Southern gentleman would have had a Yankee squatter in his yard.

The providence which each of these classes finds for the other, we can find for all concerned. Feudalism is the deadly foe of Republicanism. Let large estates worked by laborers in gangs prove profitable, and the whole South, through Northern cupidity and Southern aristocracy, is given over, beyond any power of reconstruction, to perpetual feudalism.

The landless Freedman becomes a perpetual serf. He may have the ballot but his landlord will throw it. From this condition, but one remove from slavery, three short cotton crops have saved the Freedmen. They have made inevitable the cutting up and sale of the large estates. The aristocratic land owner must come down to his means, and divide his one, two or three thousand acre plantations by ten or twenty. In this division, the poor whites and the negro will come in for a chance at the soil, and find salvation from serfdom, and all in the line of the negro's most marked peculiarity; for his desire for land is only equalled by his eagerness for an education. With a homestead and a free school he will be an independent man, and will do his full share in the productive industries of the country.

The statement that the negro will not work is not founded on a fair experiment. Thus far since freedom, he has been put to work without the ordinary motive—not a land owner, and mostly

without interests in the crops—the power of his slave habits of eye-service and improvidence yet unbroken, his employer, like his old master, working him for his own interest merely, and often failing to compensate his labor, he has found himself three times, at the end of the year, as poor as at the beginning, and the wonder should be that he can be induced to work at all.

In slavery the lash was the motive for toil. What shall be the substitute in freedom? Not freedom merely, but the ordinary incentive of free industry, viz: an interest in the product of his labor. In other words, proprietorship of the soil he digs, and a title to the homestead he builds.

Then bring these small landholders into communities within reach of the school house and the church, give them friendly aid on every side till they can grow their first crop on their own land, and there will have been a fair experiment upon which to decide whether the negro will work.

Is there not a thought here for capitalists? Let them change their investment from a cotton crop to *land*. Buy some of the finest cotton and corn lands in the world for from $4 to $6 per acre, sell alternate fifty acre sections to enterprising colored farmers on easy payments. Help the people to a school house, a teacher and a minister, and make good profits by the advance in the value of the alternate sections of land. Here is an investment, with the pleasure both of doing good and getting gain.

Some of the friends of the Association are already canvassing this field of benevolence and capital, and we hope to have more to say on this point that will be of interest to all our readers.

SHALL THE FREEDMEN BE REQUIRED TO PAY TUITION?

This is a grave question with the officers of this Association, and, as a permanent policy, is not yet fully settled.

The reasons in favor of the requirement are urgent. It will make the Freedmen more industrious and frugal, and they will appreciate what they pay for. Our exhausted and burdened treasury requires this aid, and with the little means at our disposal, we can thus sustain more schools.

On the other hand, if the rule is adopted at all, must it not be enforced uniformly? If so, what shall we say to such cases as those presented below? We have here collated passages, bearing on this point, from a few letters of our teachers, selecting those from different localities.

We ask the wealthy and well to do, in the North, if their sympathies, prayers and purses, will not aid us in the solution of this difficulty?

The first extract is from a lettter of a teacher in Georgia, addressed to her pastor, church and Sunday school in the North.

"I find the colored children here, like a hungry child, eagerly grasping the crumbs that those more highly favored would despise. There are between eight and nine hundred colored children in A—— who ought to be in our schools, but the American Missionary Association is laboring under so great financial embarassments, that in order to sustain and extend the work it has undertaken, it has been obliged to require of each scholar ten cents per week for tuition; it is true that this is but a small sum, but it is large enough to keep very many from our schools. It is very difficult for a truly loyal man to obtain work, and if he ever gets employment, it is for the most meager compensation, and then he is obliged to use every penny he can command to supply his family with the most limited daily food. The scholars thus far have failed to pay very promptly. The superintendent came into my school a few days ago and told them that all who did not pay in four days must leave the school. As I looked around and saw their sad little faces and half clothed forms, I fear I coveted my neighbor's wealth that I

might be able to help them gain that education for which they are hungering. The father of two of the scholars came and told the teacher that he had been dismissed from service because at the late election he had voted the Republican ticket, and therefore he could not pay the required amount, but said if she would permit the children to come to school. he would immediately go in search of work, and if he obtained it he would pay all arrearages. Could she turn them away? Do you think she did? No, indeed; she rather took the responsibility of disobeying rules and kept the children."

A teacher in Missouri thus states the difficulties of the case; the poverty of the Freedmen, and the hostility of the whites.

"I went into school again, the first of October, and taught two months, which is all the public school the colored people will have this year, my mother assisting me; the school was well attended; it averaged over one hundred; since it closed, they have been making an effort to keep it up, and have done so through the month of December, and I think we will succeed through the present month, (January.) But I fear that it will then have to stop, as it is a great tax on the people. In the first place, we are surrounded by the worst kind of rebels, who are bitterly opposed to the school, and who are doing all they can against it. It is hard for these people to buy food and wood and comfortable clothing, and nearly all of them are in rented houses; when all these expenses are met they cannot give much toward the school; they have done well so far, and are very anxious the school should go on; but how can it, without money?

"I am often hissed at on the street, and rocks and mud are thrown against the house during school hours. White boys sometimes throw the colored children down in the mud as they are on their way to or from school. Still we move along and seem to have God's blessing which makes up for all."

The next quotation gives the experience of a teacher in Mississippi, together with the remarks of a colored woman, the mother of nine children.

"The colored people, many of them seem industrious, yet with wages as low as they are, for all kinds of work, they can do but little towards supporting a school, and not one third of the scholars pay the sum required for tuition.

One, the mother of nine children, said to us: "my grown girls can do as much work as I can, but they only get two or three dollars a month, and do not get money for pay, but must take pay in clothing, and they cannot live and go to school; I can't pay tuition, and I hates mightily to hav 'em go for nothing. One of 'em knows right smart of readin' now, learned it of her younger sister who goes to school."

We relieve this picture with an account of the endeavors of the Freedmen to help themselves in this matter. The sketch of the sermon at the close of the letter ought to be an appeal to Northern people, as well as to Freedmen, in behalf of the "poor teachers."

ALBANY, GA. Jan. 1869.

We have entered upon the second term of our school year, with much to encourage us in our work. Things have a more cheerful aspect than at the close of the last term.

Last year owing to the poverty of the A. M. A. as well as to the need of teaching the Freedmen self-dependence, an "Educational Association" composed of colored people was organized, requiring that every parent who sends children to school, as well as all others interested in the elevation of their own race, should pay fifty cents monthly.

They pledged themselves to raise fifty dollars a month, half of which sum goes immediately as rent for our cottage home, and out of the remainder of which, comes not only our board, but also fuel for both home and schools. In addition to this the people make us many donations of vegetables, meat, etc., which with occasional remembrances from our Northern

friends are a great help to our scanty purse. They failed to fulfill their obligations in December, but were aroused from their negligence by the withdrawal of teachers from a neighboring town, where there had been a similar failure, and wishing to avoid such a calamity, on the first Sunday of the New Year, volunteer contributions were taken up in the three colored churches of Albany, amounting in all to forty-five dollars.

In one of the churches at which Miss D. and myself were present, the minister announced as his text: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "which, my brudren, you will find *sustained* in the fourth chapter, eighteenth verse of the General Epistle of Peter."

Dividing the subject into three heads, The righteous, the ungodly and the sinner, he went on to specify: "The righteous are those who bear the cross of Christ and who endure persecution."

"The ungodly are mere professors; they come in at the window; they come in formally; to see them walk you think them righteous; but they are nothing but a dead weight."

"Sinners are those who have no regard for religion, and are under the wrath of God. To escape this wrath, my brudren, we must have learning; and I hope that each individual here present is prepared to aid, this evening, in supporting the teachers and carrying on the schools."

"The Bible says: 'The poor ye have always wid you, and *these teachers is poor.*'

"Now while we join in singing the forty-fifth hymn to common metre, you will come forward and put your money on the table."

There was only a congregation of forty, but this *eloquent appeal* brought ten dollars.

We hope that the interest and zeal now manifested may not decline, but increase more and more, till they shall become an independent self-sustaining people.

EMANCIPATION AND EDUCATION.

A writer in the *N. Y. Tribune* shows how closely education and the enforcement of law followed the emancipation of the

SERFS IN RUSSIA.

"As soon as serfdom was abolished, schools began to be established. During more than two years scarce a week passed that the papers did not tell of a community where the establishment of a school had been voted, to which the peasants themselves spontaneously contributed most liberally out of their own pockets. And as with the schools, so it was with the rest of the reforms. As long as the serfs contested all minor cases under the arbitrary judicial power of their masters, it was impossible to introduce the jury or any reasonable courts, in which the law should be the only rule."

"Since we have no more serfs, we have a jury, always chosen from among the best men, and Judges of the Peace who do the country a high honor. To-day we may be poor and without high connections, and yet we may hope, at least in those cases where we compete under a jury or the Judges of the Peace, to be treated politely, and judged according to the law."

A recent number of the *Anti-Slavery Reporter* (London) acknowledges frankly the error of the British Government, in neglecting to educate the emancipated blacks in the West Indies, and pays a just tribute to the educational efforts of America for the Freedmen, and to the heroic self-sacrifice of the teachers who have gone South. We quote:

"EDUCATION OF THE FREEDMEN.

"No subject in connection with the future of the Freedmen of the United States is of greater importance than that of their education. If the British Government had been alive to the immense influence for good which a proper teaching of the emancipated classes in our colonies was calculated to exercise over them, we believe it would not have neglected the matter. The abolitionists cannot be reproached with having neglected this branch of their philanthropic efforts, for they promoted, from the very outset, the establishment of schools, and urged upon the Government of the day to set aside a yearly sum by way of educational grants. To a certain extent this suggestion was acquiesced in, but the burden was soon cast off and thrown upon the colonists, where the old influences soon produced the old results, and the sums set aside for the instruction of the people dwindled down to the smallest figure compatible with an appearance of doing something in this direction.

"The abolitionists of the United States, profiting by the errors and oversights of our administrations, home and colonial, started at once upon the principle that the Freedmen must be educated to make good citizens of them. "Emancipation at once, education immediately after," appears to have been their motto, and it was forthwith put into execution. To our mind no nobler spectacle was ever presented to the world than the departure of that heroic army of male and female teachers, to invade the Southern slave-fields, and sow instruction broadcast over them. When the history of the slave-holders' rebellion shall come to be penned by a modern Gibbon, the deeds of marshal valor performed by the soldiers of the North, however deserving of record, will pale in the brilliant light shed over the pages of such a history by the self-sacrifice of the pioneers of education, who, reckless of danger, persecution, contempt and the numerous moral and social disadvantages they had to encounter, went bravely forth on their self-imposed mission of creating educated citizens for the Republic. Grandly did they commence their task; grandly have they continued it. The Legislature, also alive to the magnitude of the work, has sustained it by various acts; but unquestionably private philanthrophy has borne the largest share of the burden, and has the glorious distinction of the initiative. The results have exceeded expectation."

THANKS.—Mr. G. S. Pope, Supt. of our *Swayne School* at Montgomery, Ala. says:

"We have received a set of outline Maps and a set of Tablets from A. S. Barnes & Co., New York, as a gift to this school. If Barnes & Co. had been here when I opened the maps, and had seen the broad smile on the faces of the pupils, and heard their 'Yes sah,' when I asked if they were thankful, I think those gentlemen would have realized that the gratitude of the school was *felt* as well as expresed in looks and words."

IMMIGRATION.—The census of our immigrants for last year shows a remarkable change in the order of their coming. The number of the German arrivals–about 102,000—was nearly as great as that from all other countries, while the Irish who came always in such a preponderating way, were only a little over 47,000—an amount not exceeding that of the English and Scotch by more than 10,000. Of the whole number of immigrants, New York City and State, kept 67,714; Illinois got 34,625; Wisconsin, 16,537; Ohio, over 11,000, and Utah over 3,000; while 2,723 went to Canada. Comparatively few went to the Southern States.—*The Home Missionary.*

FOREIGN.

MENDI MISSION.

Who will carry on its work? More than twenty years since, by the authority of the United States, a number of negroes were taken from a Spanish slaver, and by the same authority, were permitted to return free to their homes upon the Western coast of Africa. Missionaries were sent with them, and located in a country greatly disturbed by wars, and in the midst of the slave trafficking region.

Little by little, from that time to the present, amid many obstacles, with occasional reverses, the mission has pushed forward. The light then kindled has never been quenched, but has brightened until its illuminations are now spread over a large section of country. The moral influence of the mission is an acknowledged power in the land. Many have received the elements of a Christian education. Some have enrolled themselves as servants of the Divine Master, and are now coöperating with the missionaries for the spread of Gospel truth. Congregations regularly assemble for the worship of the true God. Dwelling houses for the missionaries, and chapels for the people, have been built. Schools have been gathered and books prepared in the language of the people, and a printing press with its varied furniture is on the ground. But the laborers for the mission work are but few. Of the former laborers only two are at *present* on the ground, and they, burdened by infirmities resulting from long service in that climate, are expecting soon to withdraw.

Shall the light now radiating so widely, be dimmed and darkened for the want of those who bring the oil? Who will take up and wear the fallen mantles, and engage for Christ in this important opening for usefulness?

In this work, my Christian friend whom the Lord hath qualified for this

service, you may find an opportunity for large usefulness, where the results of your devoted labors for Christ will bear fruit to his praise long after he gives you rest. Will you go? Fear not to go forth, for wherever the Savior calls, thither he himself will lead.

G. P. C.

SLAVERY IN SOUTH AFRICA.

Recent numbers of the *Anti-Slavery Reporter* (London) present startling pictures of the prevalence of a peculiar species of slavery prevailing among the Dutch Boers in South Africa. Our readers will get a glimpse of the matter from the following extracts:

Comparatively few persons know anything about the South-African Republic established by the Boers, beyond the Vaal River. These formidable and energetic descendants of the early Dutch settlers at the Cape of Good Hope, have given a great deal of trouble to the British Government, and seem likely still to do so. They have ever been the implacable persecutors of the native tribes in the vicinity, to whom their very name was a terror. They drove the Bushmen and the Hottentots from their pasture-grounds in the original Cape colony, then hunted down the Kaffirs. When they migrated to the vicinity of Natal they made raids into the country of Dingaan, the Zulu chieftain, destroyed him and his tribe, and carried off the women and the children into captivity. Next they fell upon Mozeli Katze's people, and finally took possession of and settled themselves in a part of the country of Mosesh and Adam Kok. In the course of these lawless proceedings they often found themselves opposed by the British authorities with whom at length they came to an open rupture. A pitched battle was fought between the two forces at Bloemplatz, in which they were thoroughly defeated. They then migrated, *en masse*, beyond the Vaal river, whither many of their countrymen had previously gone, and settled down on the rich pasture lands of that vicinity, under the leadership of Andreas Pretorius, the father of the actual President, and under him constituted themselves an independent people.

The *Natal Witness* publishes the report of the speech of Hon. Mr. Robinson on the topic:—

"He did not hesitate to say that slavery existed in the Trans-Vaal, and that, too, with the knowledge and connivance of the Government. It might, he knew, be said that this was not slavery, but merely a system for providing for destitute children, which was adopted by benevolent farmers; but he (Mr. Robinson) pronounced it the most abominable system of slavery ever carried on. How were these so-called destitute children got? Why, war parties went out expressly to get those children, and plunder the tribes against whom they went out."

The *Reporter* says:

"Some of the personal experiences of the captives may be derived from two or three simple narratives which were taken down from the lips of the native women in January of the present year.

RACHEL'S STORY.

I was taken by the Dutch when quite a babe. Our people lived on the other side of Makapan's poort. The Dutch fought with them. Our fathers were beaten in the fight, and many of them were killed. Our mothers ran away with us, and hid in caves; but at last thirst compelled them to go in search of water. My mother and others were seen before they reached the water, and were shot, and we children were taken. The very little ones were put on horse-back, while the bigger ones had to run on before, until we got to Laager. At the division I fell to the lot of Mynheer ——. I stayed with him several years, and then he sold me to Mynheer ——, with whom I stayed until I was grown up. The price he gave for me was 6*l.* and a cow in calf. I did not know however that I was sold until long afterwards. I was merely told to go and work for him. My first master was kind to me, but my second was very cruel.

ADELA'S STORY.

The country in which we lived before our people were scattered by the Dutch is near Zoutpansberg. I remember when I was taken although very young at the time. There were others taken besides myself, some older and some younger. The Dutch surrounded our kraal while it was yet day and set fire to the huts. The noise of the fire awoke us and we ran out just as we were. The grown-up people who attempted to run out of the kraal were shot down and the rest hud-

died together, surrounded by the Dutch on horseback. The children were then put together in one place, while the rest were made to go into the castle kraal, which was built of stone, and were there shot at till they all fell down dead or dying. The Dutch then took us to their wagons, and we were divided amongst them.

SOPHIA'S STORY.

I remember the time I was taken captive. There had been a great fight, and our fathers were beaten. Our mothers fled with us, and hid in the kloofs, but the white men saw where we went to, gave chase and we were taken. Our mothers were very sorrowful, and cried very much. They attempted to follow on behind, but the Dutch told them to go back or they would shoot them. My mother followed for some distance but at last I lost sight of her. She could not keep up with the horses."

POETRY.

—:o:—

"TELL 'EM WE'RE RISING!"

We are happy to give our readers the following, from the March number of the Atlantic Monthly. The black boy spoken of by Whittier belongs to a poor family, and works in a mill to help support his mother and little brothers and sisters. He pursues his studies by himself, and recites evenings to Miss Jennie Twitchell, one of the teachers of the American Missionary Association. He declines invitations to come North, because his mother needs the profits of his labor.

HOWARD AT ATLANTA.

BY JOHN G. WHITTIER.

Right in the path where Sherman
Ploughed his red furrow,
Out of the narrow cabin,
Up from the cellar's burrow,
Gathered the little black people,
With freedom newly dowered,
Where, beside their northern teacher,
Stood the soldier, Howard.

He listened and heard the children
Of the poor and long-enslaved
Reading the words of Jesus,
Singing the songs of David.
Behold! the dumb lips speaking,
The blind eyes seeing!—
Bones of the Prophet's vision
Warmed into being!

Transformed he saw them passing
Their new life's portal;
Almost it seemed the mortal
Put on the immortal.
No more with the beasts of burden,
No more with stone and clod,
But crowned with glory and honor
In the image of God!

There was the human chattel
Its manhood taking;
There, in each dark, bronze statue,
A soul was waking!
The man of many battles,
With tears his eyelids pressing,
Stretched over those dusky foreheads
His one-armed blessing.

And he said: "Who hears can never
Fear for or doubt you;
What shall I tell the children
Up North about you?"
Then ran round a whisper, a murmur,
Some answer devising;
And a little boy stood up: "Massa,
Tell 'em we're rising!"

O black boy of Atlanta!
But half was spoken:
The slave's chain and the master's,
Alike are broken.
The one curse of the races
Held both in tether:
They are rising—all are rising,
The black and white together!

O brave men and fair women!
Ill comes of hate and scorning:
Shall the dark faces only
Be turned to morning?—
Make Time your sole avenger,
All-healing, all-redressing;
Meet Fate half way, and make it
A joy and blessing.

Children's Department.

DIALOGUE BETWEEN A LITTLE COLORED GIRL AND HER TEACHER.

"Do you remember what we read to you out of the Bible, Louise?"

"Yes ma'am, I remembers some of it."

"What did I read yesterday?"

"You read about two men that went up somewhere to pray."

"To the Temple, wasn't it, Louise?"

"Yes ma'am."

"What sort of men were they?"

"I doesn't remember the names of them; they was too hard."

"What did they say?"

The first said, "God, I'se glad I'se so good."

"Was that a good prayer."

"No, it was mean. (*Mean* in the negro dialect signifies *bad.*) I remembers you read another day about a fig tree what would'nt bear no fruit."

"Well, what is a fruit tree good for that won't bear any fruit?"

"It aint good for nothing but to burn up. That means about the ole bad man; all the mean folks goes to him, and he burns them up."

"Does God want them to go there?"

"No, they need'nt go there if they'll behave. Once the ole bad man was in heaven, but he did'nt behave hisself, so God sent him down to the bad place to burn up, and he is so mad now, that he wants to get us all to burn along with him."

"Who told you about the old bad man, Louise?"

"Nobody. I knowed it for myself. Mother started once for to tell me, but I told her to stop, for I know'd it before."

"You'll come to Sunday school, won't you, Louise?"

"Yes ma'am, I gets up before light to get my work done so I can come to school."

"Why, you are not seven years old yet. What can you do?"

"Oh! I does a heap. I wakes our white folks first, then I helps Miss Mary to make the beds."

"You like to come to school then?"

"Oh yes, I likes it mighty well. I wants to learn *so* bad!"

HOW OFTEN WILL JESUS FORGIVE?

"Jesus *never* gets tired of forgiving us, does He?" said a little girl of seven years to her Aunt.

"No darling. He does'nt, but how did you know that?"

"I did'nt know it, Aunt Mary, but it seems to me Jesus is so very good, it must be so."

Out of the mouths of babes and sucklings, God has perfected praise.

LITTLE GEORGIETTA'S PRAYER.

One of our teachers, Miss Blood, of Monticello, Fla., gives us a very interesting account of a prayer-meeting held with her school, and adds the following sketch of a prayer offered by one of the little girls present.

"O Lord, please come here this evenin', and warm this school-room with the Holy Spirit. Do be pleased, dear Lord Jesus, to take care of these children who have naughty ways; and make 'em love to go in a right way—ple-a-se. And be pleased, dear Lord, to help me to be right this e-v-e-nin', and bless my dear teacher, please—who has come so far from her home to teach we alls. She's left her home, and her face look like she comes here to do us good—an' she has troubles an' trials with us—and will the good Lord pl-e-a-se give her patience, an' make her happy here—an' help her to go to Jesus. Bless our church, please, an' our pastor, an' sister Amelia—an' that other sister, please. I've been talking to her, trying to know how she feels toward the Lord; but she says nothing, and wouldn't stay to our meetin."

LETTER FROM A COLORED PUPIL.

MONTGOMERY, ALA., Jan. 21, 1869.

MY DEAR TEACHER—I take great pleasure in writing you a few lines. I am going to try to learn as much as I can this year, so that I can teach others what I know. I love grammar and arithmetic better than any study I have. I want to learn how to talk properly, and to be useful in every way. I wish I could teach the heathen all I know myself. I could tell them about Christ, and where he came from, and where he was born; what he came for; how the Jews treated him; who betrayed him, and what day he rose from the dead. I don't want to keep it all to myself, but teach it to others, so that they can follow the Saviour too, and obey his commandments. I join the Normal class this week so that I can learn to teach others.

Your faithful Friend,

FANNY WILSON.

Business Correspondence.

The "American Missionary;" How it is Appreciated and Made Useful.

We are often cheered by such letters as the following, and commend to the friends of the Freedmen the circulation of our paper as a means of benefitting that people.

"FREE" PAPERS GATHER A HARVEST.

A long-tried friend, in Massachusetts, writing about some changes in the "free" list of his place, says:

"I am fully aware that this is a large list of free papers to be sent to this town, but they have done a great deal of good. When the first papers were sent, not a dollar could be raised, and but very few knew such a society existed, but now we have raised from time to time from $50 to $400, and are at the present time supporting two teachers among the Freedmen, besides our contributions for other societies. When you consider that we are but a small farming community of about 800 persons, I think you will agree with me that we are doing pretty well. I feel that your society is doing a great work, and is the most important society in existence. While I live you will ever have my prayers and labors for the furtherance of this great object."

HELP—REJOICING—SACRIFICE.

Another friend writing from Ohio, gives practical aid, rejoices in the signs of progress at the South, as indicated in the "Missionary," and is ready for further self-denials:

"Enclosed please find draft for ($50) fifty dollars, to aid the glorious work of the A. M. A. in the South. I have long been a reader of the American Missionary, but who would have imagined eight or ten years ago that the A. M. would now contain such reports of reform at the South, as we are getting monthly; "Some Sunnier Days," for instance, and hundreds of similar encouraging statements! What loving Christian heart is not drawn out to make sacrifices to help on the good work of regeneration? I am ready for self-denials in giving aid to the oppressed, and lifting up the image of Christ."

GIVES WHAT HE CAN—WISHES IT WERE MORE.

From the State of N. Y. we have the offering of one who though able to do less, is equally interested in the Magazine and the work of which it speaks.

"Enclosed is one dollar for the benefit of your Association, to be used as you may think best. I am thankful that the "American Missionary" is sent me regularly, that I may see the workings of the Association in blessing mankind. I wish I were able to do more than I am in supporting it. I do not content myself with reading the Magazine myself, but I give it to others who are also deeply interested in its perusal. The Lord bless the Association more abundantly."

"In that solemn act which makes a final disposition of the property which the Saviour has intrusted to us as his stewards, why should not the hundreds of millions who have never heard of his love be thoughtfully and generously remembered?"

RECEIPTS

FOR FEBRUARY, 1869.

MAINE.

Auburn. Judge Seth May to const. MRS. ELLEN I. WHEELOCK and MRS. RUTH M. MARR, L. M's	60 00
Augusta. "A Friend."	5 00
Bangor. Coll. at Anniversary of Penobscot Co. Aux., $89.77., First Parish Sab. Sch. $50., to const. PROF. JOHN R. HERRICK, PROF. WM. M. BARBOUR, REV. JAMES H. CROSBY and JOHN ELLIS, L. M's.	139 77
Calais. Mrs. T. J.	75
Cumberland Centre. Cong. Ch. to const. DEA. N. L. HUMPHREY, L. M.	35 50
East Otisfield. S. S. coll. by S. Morton...	5 00
Ellsworth. Mrs. M. Jillson and Class.	3 87
Farmington. Cong. Ch.	29 25
Machias. Centre St. Sab. Sch. to const. ALBION G. TYLER, HARRIET E. THAXTER and MRS. EDWARD SMITH, L. M's.	99 81
Portland. E. Steele, $100, L. B. Graham, $10, "A Friend," $1., "A Friend," $2.75	113 75
Sheepscott. Amos Flye.	10 00
South Norridgewock Miss Olive Emery.	10 00
Winslow. Jona. Garland., $1.25., Sam'l Smiley and Sarah Smiley. $1, ea.	3 25

NEW HAMPSHIRE.

Amherst. Ladies' Charitable Ass'n, 2 b. of C. and Books.	
Chichester. Dr. P. Whidden.	5 00
Dover. Cong. Ch.	114 00
Dublin. Mrs. L. B. Richardson, $2., A. J. Fosdick $1., B. of C.	3 00
Exeter. First Cong. Ch., ($30 of which from John Bellows to const. MARY L. BELLOWS L. M. & "A Friend" $30 to const.	

PHINEAS MERRILL L. M.) $108.75 Mrs., Benj. Odlin, $3., Two b. of C..... 111 75
Farmington. Cong. Ch..... 30 00
Hillsboro Centre. John Adams and others . 13 00
Keene. Isaac Rand..... 3 00
Lebanon. Thomas Choate, $5., Z. Eldridge, $2 , F. Smalley and B. Choate $1 ea., others $2..... 11 00
Londonderry. C. S. Pillsbury..... 1 00
Lyme. Cong. Ch..... 23 50
Nashua. Olive St. Cong. Ch. $50,35, and b. of C..... 50 35
North Conway. Mrs. R. M. Colby..... 5 00
Troy. Mrs. S. W. Jones..... 5 00
Winchester. Ladies Home Miss Soc. b. of C. and 75 c. *for freight*..... 75

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Cabot. Lyman Clark..... 5 00
Chelsea Cong. Ch. to const. FRANKLIN DEARBORN, L. M..... 41 75
Chester. "A Friend."..... 5 00
Dummerston. Cong. Ch. $14.82., A. D. 50c..... 15 32
Fayetteville. Ladies b. of C. and $1., *for freight*, Mrs. S. C. Miller $1..... 2 00
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Hortonville. Mrs. E. A..... 25
Jericho. H. Spaulding and Lucy Spaulding $5. ea..... 10 00
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Morrisania. Dea. J. B Buxton..... 5 00
Morrisville. Rev. J. C. Houghton..... 10 00
Newbury. Cong. Ch..... 36 54
Norwich. J. G. Stimson *for a Teacher*.... 350 00
Pawlet. A. Flower..... 5 30
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Royalton. A. W. Kenney *for a Teacher*... 50 00
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West Newbury Cong. Ch..... 11 00
Williston. Cong. Ch. and Friends..... 28 50

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Boston. Mt. Vernon Cong. Ch. (bal.) $25., H. H. Leavitt $25., "M. H. S." *for an Organ* $25., Mrs. M. A. R. Clough $20., Soldiers' Memorial Soc. $20., Brewer and Tileston 20 doz. School Books..... 115 00
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Cambridgeport. Mrs. Mary Bridges..... 1 45
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Chicopee. Third Cong. Ch S. S. b. of papers.
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Hatfield. Cong Ch. Sab. Sch..... 85 00
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Holliston. Mrs. Mary Rockwood $5., "A Friend," $1..... 6 00
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Malden. T. C. Whittemore..... 5 00
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Melrose. Orth. Cong. Ch..... 84 15
Middlefield. Ladies' Benev. Soc. b. of C. and $1.25 *for freight*..... 1 25
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Ware. Dea. Henry Gilbert $5., C. Hitchcock and Mr. Marsh $1 ea , Others 84c.. 7 84
Wareham. Ladies 2 bbls and bdle. of C... 12 66
Wayland Cong. S. S..... 12 00
Westborough. Evang. Cong. Ch. $12., Ladies 3 b. of C..... 12 00
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Norwich. Broadway Sab Sch. *for a Teacher*..... 37 50
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New York. Broadway Tab. Ch $756 17., 13th St. Pres. Ch. Sab. Sch. $300., Church of the Puritans $15., R. Ayers $10., Rev. Mr. Pike $5., Mrs. G. N. M. 50c.....1086 67
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Walworth. S. A. Dewey..... 2 00
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Birmingham John Denman..... 200 00
Braceville. Rev. Calvin Stowe..... 10 00

Cleveland. Brewster Pelton $100. Estate of Andrew B nton $85, by B. Pelton, Mount Zion Cong. Ch. $2.50., M. K. 25c.. 187 75
Maumee City. Mrs. John H. North..... 1 00
Metamora. M. S..... 25
Mount Pleasant. Mrs. E. H. Mitchell..... 5 00
Sandusky. Union Thanksgiving Coll. Presb. & Cong. Ch's..... 19 59
Tallmadge. Cong. Sab. Sch. *for a Teacher*. 52 18
Toledo. First Cong Ch., Harry Chase $10., Rev. W. W. Williams, Mrs. W. W Williams, Edson Allen & Mrs. Edson Allen $5 ea., T. P. Brown & Mrs. Geo. R. Haynes $3 ea., G. Emerson and D. A. Collins $2 ea., 8 Individuals $1 ea., Others $2 50, *for a Teacher*, W. E. Parmelee b. of Fruit, Val. $8..... 50 50
Winameg. A. R. Shute..... 5 25

ILLINOIS.

Champaign. Stephen Conkling..... 2 00
Centralia. U. B..... 25
Galesburg. B. Hull $2., E. A. Cooley $2.. 4 00
Geneseo. Dr. S. Stough..... 1 00
Metamora. Cong. Ch..... 12 50
Morrison. ——..... 5 00
Normal. M. Embree..... 1 00
Ottawa. Mrs G. F..... 50
Quincy. First Cong. Ch..... 43 90
Sandwich. B. Hicks..... 1 00
Waverly. Cong. Ch $100, and Sab. Sch. $20, *for a Teacher*, and to const. Mrs. M. E. Tupper, Mrs. M. M. Salter, S. T. Hoyt and Dr. I. H Brown, L. M's..... 120 00

MICHIGAN.

Albion. Benj. Van Ostrand..... 5 00
Battle Creek. T. C Clark..... 5 00
Berrien Springs. J. H. S..... 25
Erie. Mrs Sarah A. Rowe..... 5 00
Flint. ——..... 25
Grand Rapids E M. Ball..... 11 00
Grass Lake. T. T..... 50
Kalamazoo. First Cong. Ch. $98.13, to const. Mrs. Susan H. Dudley and Miss Mary A. Parker, L. M's., First Cong. Sab. Sch $30. to const. Joseph H. White, L. M..... 128 13
Mendon. Individuals by R. D. Nichols... 6 00
Ovid. Mrs. Fanny S. Fish..... 5 00
Pent Water. "Friends," by Rev. Amos Dresser $30, W. Chapin $5..... 35 00
Polkton. Estate of Benjamin Walter, by Joel A. Walter, Ex..... 100 00
Saint Clair. Benj. Bissell $5, Mrs. B. Bissell $3..... 8 00
Romeo. Mrs. Sarah Jackman..... 5 00

WISCONSIN.

Oshkosh. R. M. Owen..... 1 00
Platteville. C. H..... 50
Racine. First Cong. Ch. $6.90., S B. Peck, $5..... 11 90
Waupun. A. J. S..... 50

IOWA.

Denmark. Cong. Ch..... 41 25
Exira. Dea. L. Bush and C. M. Barlow $1 ea..... 2 00
Iowa City. "B T."..... 2 00
Washington. Mrs. N. C. Davis $3., E. Davis and T. A. Davis $1 ea..... 5 00

OREGON.

Salem. First Cong. Ch..... 26 00

FLORIDA.

Monticello. C. M. B..... 50

MISSOURI.

Oregon. Rev. S. B..... 50

CALIFORNIA.

San Francisco. Rev. J. Rowell..... 00

—— "A Friend"..... 20 00
—— Wm. Fisher..... 2 00
Received from unknown sources ten boxes of Sundries.....

SCOTLAND

Contributions from "The Free Church" of Scotland £500.....3291 17

Received at the Cincinnati Office,

Thomas Kennedy, Treas.

($9.311.38.)

For A. M. A.

GEORGIA.

Atlanta. Bureau R. F. and A. L. $278.80., Freedmen for Schools $229.13., First Cong. Ch. $10..... 517 93
Madison. Freedmen for Schools..... 16 50

ALABAMA.

Montgomery. Common School Fund..... 750 00
Talladega. Freedmen for Schools..... 35 50

For A. M. A. & W. F. A. C.

OHIO.

Amherst. By E. French..... 87 00
Berlin Heights. For a Teacher..... 66 00
Burbank. C. Idleman, D. Eckert, A. H. Idleman and A. Hall $5 ea., John Reed $3., S. P. Idleman $1..... 24 00
Cincinnati. First Orth. Cong. Ch. $301 62., "A Friend" $42.04., Joseph Kinsey (Mt. Auburn) $30., John Wynne & Co $26 15, J. E. Wynne & Co. $25., McKehan and Evans $25., C. B. Evans & Co. $22., G. W. Jones, Benj. Evans and R. B. Fields $10 ea., Vail & Danby $10., Josiah Paul $5., Cash $6.50., Rev. H. L. Simpson $1. 524 31
Darby. Sundry Persons..... 7 00
Elyria. F. M. Hamlin $25, T. S. Nelson $15., Heman Ely, Mrs. A. C. Ely and H. E Mussey $10 ea., E. Boyd $7, Mrs. Ely, J. S. Metcalf. J. Swift, J. J. Monroe, A. Bebee and J. H. Boynton $5. ea., —— Gates $5., Wm. N. and Mrs. Briggs $5., Rev. H. H. Bawden $4., Geo. Boyd $3., G. N. Caruthers, J. C. Potter, E. C. Bradford, Dea. Brooks, T. Vincent and W. F. Wooster $2. ea., W. Clark $1, H. B. G. 25c., Others $17.60..... 154 85
Galion. U. B. Church..... 9 85
Gustavus. First Cong. Ch..... 15 00
Lebanon Union Village. 200 Pkgs of Garden Seeds by Charles Clapp.....
Lenox. Horatio Tracy..... 1 00
Mallet Creek. Cong S. S. (Penny coll) $6.08., M. Brogan and J. Holway $1. ea., Others $1.12..... 9 20
Marion. "Friends"..... 10 00
Maysville. "Friends" $33.76,. Cong. Ch. $18.50..... 52 26
Mount Pleasant. Rev. D. Davis and S. T. Mahan $2. ea., Cash 10c..... 4 10
Newton. Christian Church..... 7 50
Oberlin. Receipts published in Jan. Number should read: "A Friend" $20., Mrs. L. M. Boise, Fay Hopkins and Dr. D. Allen $5. ea., H. O. Swift and H. M. Platt $2. ea., C. M. Goss $1., Union Ch. East Oberlin, J. S. McClellan $20.. S. M. Rhodes $1.....
Ripley. Presb. Ch..... 125 00
Shelby. "Friends"..... 10 00
South Salem. O. S. Presb. Ch..... 5 00
South Newbury. By Mrs. Tyler..... 64 00
Storrs. Cong. Ch. (Penny coll.)..... 30 00
Summerville. U. B. Ch..... 6 85
Twinsburg. Cong. Ch..... 14 00
Walnut Hills. Mrs. M. Grosvenor..... 20 00
West Mansfield. U. B. Church..... 5 80

MICHIGAN.

Jackson. ——..... 200 00
Lima. B. M. Cravath..... 6 00
Milford. P. S. Hubble..... 8 00
Romeo. Cong. Ch..... 70 18

INDIANA.

Bennetts Creek. J. W. Rorher and Simon Baily $3. ea., G. N. Smith $2.50., J. W. Miner $2., 5 Individuals $1. ea., Others $2.25..... 17 75
Delphi. Dr. J. Blanchard $5., E. W. Hubbard and Wife $5, Gross Brothers $3., 8 Individuals $1 ea., Others $5..... 26 00
Galveston. M. H. Thomas $2., 4 Individuals $1. ea., Others $3.10..... 9 10
Huntington. R. E. Murray $3, E. T. Taylor and Geo. Bippas $2. ea., 10 Individuals $1. ea., Others $4..... 21 00
Logansport. O. & N. S. Presb. Ch. D. D. Pratt, T. H. Wilson and E. N. Talbot $5. ea., J. M. Coons and S. L. Tauguy $3. ea., T. L. Wilson $2., 19 Individuals $1. ea., Others $10., Disciple Ch. J. M Justice $10., Elder J. H. Leonard $5., Mrs. J. M. Justice, Sarah Neff and L. A. Custer $2. ea., 7 Individuals $1. ea., Others $4..... 84 00
Thornton. John Higgins $3., N. C. Parker and N. S Parks $2 ea., Johnson and Wife $2., 25 Individuals $1. ea., Others $10.50..... 44 50

TENNESSEE.

Nashville. Bureau R. F. and A.L. $5.658.25., Rev. H. S. Bennett $10.....5668 25

KENTUCKY.

Lexington. Public School Fund $240., Bureau R.F. and A L. $50., Freedmen for Schools $54 55..... 344 55
Louisville. Freedmen for Schools..... 90 90

MISSOURI.

St. Louis. Gen Clinton B. Fisk *for Bell for Fisk University*..... 148 50

Received at the Chicago Office.

($1.208.57.)

ILLINOIS.

Byron. Coug Sab. Sch. (addl.)..... 15 85
Chicago. Soc. of Inquiry..... 4 20
Concord. Harmony Cong. S. S..... 11 80
Delaware. "Friends" to const. Mrs. H. S. Stowe, L. M..... 80 00
Dundee. Cong S. S..... 7 00
Fremont. First Cong. Ch..... 43 50
Galesburg. E. P. C..... 50
Geneseo. Cong. Ch. (addl.)..... 17 65
Huntley Grove. Cong. Ch..... 14 70
Jefferson. Cong. Ch..... 14 50
Lanark. Cong. S S..... 6 25
Lawn Ridge Cong. Ch. and S. S..... 30 00
Nora. M. L..... 50
Plainfield. Cong. Ch..... 25 69
Plymouth. N. F Newman..... 5 00
Ridgefield. Cong. Ch..... 7 25
Roscoe. Charles Kerr..... 10 00
Wheaton. First Ch. of Christ (addl.)..... 17 00
Winnebago. Cong. Ch. (addl)..... 8 00

DISTRICT OF COLUMBIA.

Washington. Gen. C. H. Howard to const. himself and Mrs. Kitty Foster Howard, L. M's..... 60 00

INDIANA.

Terre Haute. First Cong. Ch. (addl.)..... 5 33

MISSOURI.

Hannibal. Cong. Ch. by J. M. S..... 23

WISCONSIN.

Black Earth. M. Williams..... 3 00
Brandon. Rev. R M. Webster $5., Ladies' Com. First Cong. Ch $5..... 10 00
Bristol & Paris. Free Cong Ch (addl.).. 50 00
Fort Howard. Cong Ch. (addl.)..... 15 00
Kenosha Cong. Ch. (addl.)..... 50 85
Lake Mills. Cong. Ch..... 12 00
Madison. Cong. Ch. Sab. Sch. by S. D. H. 20 00
Pleasant Hill. Presb. Ch. (addl.)..... 22 75
Rosendale. Cong. Ch. (addl.)..... 5 00
West Salem. Cong. Ch. (addl.)..... 37 50

MICHIGAN.

Adrian. A. J. Hood..... 10 00
Campbell. Rev. D. A. Richards, C. Nash, E. H. Whitney, I. Brotherton and Chas. Nash $3 ea., E. B. Collar $2..... 17 00
Carson City. H. M. Robinson, O. Goldthrite, J. E. Howe and John La Due $3 ea., Others $6..... 18 00
Cedar Springs. Cong. & Bapt. Ch's..... 15 25
Easton. S T. Dexter $10., S. Kellogg $5. 15 00
Egypt. J. D. McNaughton and Geo. Crow $3 ea., Others $3.25..... 9 25
Hubbardston. B. G Cooley, C. Reed, B. Locke and Geo. D. Kellogg $3 ea., Others $9..... 21 00
Lawrence. Emma J. Smith..... 3 00
Lowell. C. Powlison $5., Others $2..... 7 00
Matherton. United Brethren. Wm. Sessions and John Vance $5 ea., J. M. Jessup $3..... 13 00
Orleans. Rev. R. D. Howe..... 2 25
Paris. Thomas Huntley $5., T. S Smith and B. Brown $3 ea., Others $10 85..... 21 85
Rockford. Bap. & Cong. Ch's..... 21 05
South Boston. Cong. Ch..... 13 00
Vergennes. A. Vandeusen $10., A. Krun and C. D. Collar $5 ea., Others $7..... 27 00
Victor. James Upton $5., Henry Post $4., Others $6..... 15 00

IOWA.

Ames. Cong. Ch..... 44 25
Bentonsport. Cong. Ch. ($30 of which from Mr. & Mrs. Richards to const. Rev. A. Farwell, L. M.)..... 40 60
Boonsboro'. U. P. Ch & Others..... 30 25
Burlington. Jos. Everall..... 5 00
Chester. Second Cong. Ch. and friends (addl.)..... 2 00
Fairfield. Cong. Ch. ($30 of which to const. Dea. J. Q. Smock, L. M.)..... 54 50
Jefferson. Cong. Presb. and Bap. Ch's Union Meeting..... 30 00
Grinnell. Cong., Presb. and Bap. Ch's Union Meeting..... 16 75
Le Grand. Wm. V. Craig..... 10 00
Maquoketa. Bapt. Ch. $14.50, Cong. Ch $30..... 44 50
Montana. "A Few Friends" $7.25., "Colored Friends" (addl.) $5..... 12 25
Vernon. J. C. Allender $5., A Father and Daughter $1.50..... 6 50

MINNESOTA.

Austin. Bap., Cong. and M. E. Ch's. (in part)..... 32 00
Lansing. Bap., Cong. and M. E. Ch's. (in part.)..... 8 00
Medford. Bap., Cong. and M. E. Ch's. (in part.)..... 3 00
Owatonna. Cong. Ch. and other Friends.. 11 00
Rochester. Cong. Ch and other Friends.. 34 00
Waseca. Cong. Ch. and other Friends.... 6 50

Total.....$24,789 15

W. E. WHITING,
Asst. Treas.